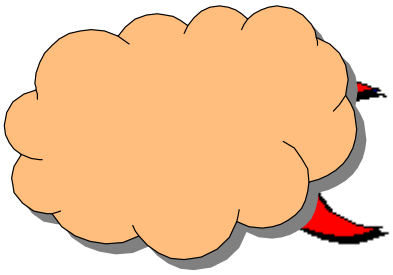
Level I



“O you who believe! Fasting is prescribed for you as it was prescribed to those before you, that you may become Al-Muttaqun.”

(Surah Al-Baqarah, ayah 183)

Fasting

Siyam

Table of Contents

L E S S O N 1

Siyam Ramadaan	254
Meaning of Siyam	255
Merits of Fasting and Ramadaan	256
Recommended deeds for Ramadaan	258
The rules of Fasting	261
Start and End time of Ramadaan	262
Conditions of Fasting	265
The importance of Niyah	266
The times of Fasting	267
Who is allowed not to Fast	268
Actions that break the Fast	269
Action s that do not break the Fast	271
Etiquette's of Fasting	273
Optional Fasting	274
How to make up missed Fasting days	276
Written exercises	278
New words and expressions	279

L E S S O N 2 (T E S T)

Details of student, lecturer, results	283
Written test	284
New words and expressions test	286

Lesson

1

Lesson Notes

Written Exercises

New Words and Expressions

The Importance of Fasting

Duration: 2 Hours

Objectives:

At the end of this unit the student should know:

- ✓ The importance, meaning, wisdom, conditions and etiquette's of Fasting and the month of Ramadaan.
- ✓ The rules and guidelines about Fasting (i.e. when to start/stop, who should Fast, who need not Fast, how to make up missed days, what breaks and what does not break the Fast, etc.).
- ✓ The importance of Niyah.
- ✓ Recommended good deeds in Ramadaan.
- ✓ About optional Fasting.

Lesson layout:

Prerequisites:

- Overview Course (recommended)

Associated Courses:

- Siyam Special Lessons

Lesson Notes

Siyam Ramadaan (Fasting the month of Ramadaan)

Fasting the month of Ramadaan is the 4th pillar of Islam. Ramadaan is that time of the year when Muslims recharge their spiritual batteries. For a whole month they Fast from dawn to sunset, and offer additional prayers at night. After the end of Ramadaan comes one of the two Muslim festivals, a day of Eid. On this day Muslims thank Allah for His guidance and grace in helping them to control their baser desires and fulfill their spiritual needs.

Fasting is a worldwide phenomenon observed by the devoted among the world's one billion Muslims as one international community. Ramadaan is the ninth month of the Muslim year which follows the lunar calendar. Each month begins with a sighting of the moon's crescent and lasts 29 of 30 days until a sighting of the next month's crescent. Due to a difference of interpretation, some Muslims may begin and end Ramadaan a day before the others. One interpretation accepts the sighting anywhere in the world, whereas the other interpretation prefers to wait for a sighting closer to home. Since neither interpretation rejects the Islamic sources, Muslims remain one international community despite this interpretive variety.

Ramadaan is the month in which the Qur'aan was revealed as guidance for all mankind. It is a criterion by which to distinguish truth from falsehood. The prophet Muhammad, (ﷺ), said that on each day of Ramadaan Allah frees many souls from the fire of Hell.

Many religions recognize the benefits of Fasting, but only Islam institutes a month of it to secure its benefits for all its adherents. Allah prescribes in His book that all able-bodied Muslims must Fast. This will develop in them a consciousness that will help them towards right conduct and prevent them from wrongdoing.

To obtain this result, a Muslim must stick to both the formal and informal aspects of the Fast. The formal aspects include abstaining from food, drink, and sexual intercourse, from dawn until sunset.

The informal aspects of the Fast are just as important. The Fasting person must abstain from lying, cheating, argumentation, fighting, foul language and every sort of evil. In this month one has to cultivate a lasting awareness of Allah, and a keen sense to observe his commandments throughout the year. The Prophet Muhammad (ﷺ), said that if someone does not give up falsehood in speech and

actions, Allah has no need for such a person to give up his food and drink.

The Meaning of Siyam (Fasting):

The linguistic meaning: the word sawm or siyam (Fasting) derived from the verb saama (fasted), saama in Arabic means hold or restrain. The meaning as Islamic shariah term is (to worship Allah by abstain "completely" from foods, drinks, intimate intercourse and all things which break the Fast, before the break of the dawn till sunset).

It should be noted that referring to Fasting in this definition as an act of worship is very essential, and this to point out the importance of niyah (intention).

The Wisdom and Fruits of Fasting:

The main purpose of Fasting is to achieve piety, as Allah said:

O you who believe! Fasting is prescribed for you as it was prescribed to those before you, that you may (learn) Al-Muttaqun.

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

{Surah Al-Baqarah (2), ayah 183}

It should be noted that Muslim should Fast as complying to the command of Allah, So, either he knows the wisdom behind this command or not, he does it because his Lord commanded him to do it.

But this doesn’t mean that he shouldn’t look for the wisdom of this command. We are sure that any commands from Allah involve many wisdom and logical reasons, but we may not know them, but they could be discovered by later generations. Deep understanding for the effect of Fasting led to the discovery of much wisdom’s and fruits for this act of worship (Fasting). Some of these are:

1. It teaches a Muslim the principle of sincere love: because when he/she observes Fasting he/she does it out of deep love for Allah. And the person who loves Allah truly is a person who really knows what love is.

2. It equips a person with a creative sense of hope and an optimistic outlook on life; because when he/she Fasts he/she is hoping to please Allah and is seeking His Grace.

3. It imbues in a Muslim the genuine virtue of effective devotion, honest dedication and closeness to Allah; because when he/she Fasts he does so for Allah and for His sake alone.

4. It cultivates in a Muslim a vigilant and sound conscience; because
the Fasting person keeps his/her Fast in secret as well as in public. In Fasting, especially, there is no mundane authority to check a person's behavior or compel him/her to observe Fasting. He/she keeps it to please Allah and satisfy his/her own conscience by being faithful in secret and in public. There is no better way to cultivate a sound conscience in a person.

5. It indoctrinates in a person patience and selflessness, as through Fasting he/she feels the pains of deprivation but he/she endures them patiently.

6. It is an effective lesson in applied moderation and willpower.

7. Fasting also provides a Muslim with a transparent soul, a clear mind and a light body.

8. It shows one a new way of wise savings and sound budgeting.

9. It enables a person to master the art of mature adaptability. We can easily understand the point once we realize that Fasting makes a Muslim change the entire course of his/her daily life.

10. It grounds a Muslim in discipline and healthy survival.

11. It originates in a Muslim the real spirit of social belonging, unity and brotherhood, of equality before Allah as well as before the law.

12. It is a Godly prescription for self-reassurance and self-control.

The Merit of The Month of Ramadaan and Fasting:

✶ The month of Ramadaan is the month of the Qur’aan, as the Qur’aan was revealed in this month. Allah said:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنْ الْهُدَى وَالْفُرْقَانِ

Ramadaan is the (month) in which was sent down the Qur'aan, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong.

{Surah Al-Baqarah (2), part of ayah 185}

- It is the month when the gates of paradise open and the gates of Hell will be closed and devils are chained, as the prophet (ﷺ) said:

حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ) متفق عليه

Abu Hurairah (may Allah be pleased with him) reported: Allah's Messenger (ﷺ) said: When there comes the month of Ramadaan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained.

(Bukhari & Muslim)

- Fasting is an act of worship that is highly rewarded by Allah, The Prophet (ﷺ) confirmed that in many ahadith.

حديث أَبِي هُرَيْرَةَ رضي الله عنه, قَالَ: قَالَ رَسُولُ اللَهِ صلى الله عليه وسلم: قَالَ اللهُ: كُلّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاّ الصّيَامَ, فَإِنّهُ لِي وَأَنَا أَجْزِي بِهِ, وَالصّيَامُ جُنّةٌ, وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ, فَإِنْ سَابّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنّي امْرُؤٌ صَائِمٌ, وَالّذِي نَفْسُ مُحَمّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصّائِمِ أَطْيَبُ عِنْدَ اللهِ

مِنْ رِيحِ الْمِسْكِ لِلصّائم فَرْحَتَـانِ يَفْرَحُهُمَـا: إِذَا أَفْطَرَ فَرِحَ, وَإِذَا لَقِيَ رَبَّهُ فَـرِحَ بِصَـوْمِهِ أخرجه البخـارى في: 69 كتـاب النفقـات: 14 بـاب هل يقول إني صائم إذا شتم

Narrated Abu Hurairah (may Allah be pleased with him), Allah's Messenger (ﷺ) said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it. Fasting is a shield or protection from the fire and from committing sins if one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in whose Hands my soul is! The smell coming out from the mouth of a fasting person is better to Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

(Bukhari)

حديث سَهْلٍ رضي الله عنه, عَنِ النّبِيّ صلى الله عليه وسلم, قَالَ: إِنّ فِي الْجَنّةِ بَابًا يُقَالُ لَهُ: الرّيّانُ, يدْخلُ مِنْهُ الصّائمُونَ يَوْمَ الْقِيَامَةِ, لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ, يُقَالُ: أَيْنَ الصّائمُونَ, فَيَقُومُونَ, لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ, فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ أخرجه البخارى في: 30 كتاب الصوم: 4 باب الريان للصائمين

Narrated Sahl (may Allah be pleased with him), the Prophet(ﷺ) said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except

them will enter through it. After their entry the gate will be closed and nobody will enter through it."

(Bukhari)

Recommended Good Deeds during the Month of Ramadaan:

The good deeds during Ramadaan have a special meaning and more rewards, and some of these good deeds are:

1. Reciting the noble Qur'aan and spending in charity. The Qur'aan was revealed in this month, and the prophet (ﷺ) used to review the Qur'aan in this month with Jibreel (Peace be upon him):

حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَام كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Ibn 'Abbas (may Allah be pleased with them), reported: "Allah's Messenger (ﷺ) was the most generous of people in Charity, but he was generous to the utmost in the month of Ramadaan. Jibreel (peace be upon him) would meet him every year during the month of Ramadaan until it ended, and Allah's Messenger (ﷺ) recited to him The Qur'aan; and when Jibreel met him Allah's Messenger (ﷺ) was most generous in giving Charity like the blowing wind."

(Bukhari & Muslim)

2. Night prayers: Night optional prayers are recommended in all time , but highly recommended in Ramadaan:

حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ *

Abu Hurairah (may Allah be pleased with him) reported: Allah's Messenger (ﷺ) said "He who observes Prayer at night during Ramadaan, because of faith and seeking his reward from Allah, his previous sins will be forgiven."

(Bukhari & Muslim)

3. Looking for Laylatul-Qadr (Night of Decree). This is the night that is better than one thousand months as mentioned in the Qur'aan:

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ(1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ(2) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ(3) تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ(4)

1.Verily We have sent it (this Qur'ân) down in the night of AlQadr (Decree)
2.And what will make you know what the night of AlQadr (Decree) is?
3.The night of AlQadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
4.Therein descend the angels and the Ruh (Jabrael (Gabriel)) by Allâh's Permission with all Decrees,
5.Peace! (All that night, there is Peace and Goodness from Allâh to His believing slaves) until the appearance of dawn.

{Surah Al-Qadr (97), ay'at 1-5}

The Prophet (ﷺ) advised us to look for this night in the last ten night of Ramadaan.

حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

A'ishah, (may Allah be pleased with her) reported: Allah's Messenger (ﷺ) said: "Look for Laylatul-Qadr in the last ten nights of Ramadaan."

(Bukhari & Muslim)

The prophet used to give more attention for these last ten nights of the month of Ramadaan

حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ

A'ishah (may Allah be pleased with her) reported: "When the last ten nights began Allah's Messenger (ﷺ) kept awake at night (for Prayer and devotion), wakened his family, and prepared himself to observe Prayer (with more vigor)."

(Bukhari & Muslim)

4. Performing Umrah is equal to the reward of Hajj:

حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِامْرَأَةٍ مِنَ الْأَنْصَارِ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا قَالَتْ لَمْ يَكُنْ لَنَا إِلَّا نَاضِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَى نَاضِحٍ وَتَرَكَ لَنَا نَاضِحًا نَنْضِحُ عَلَيْهِ قَالَ فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً

Ibn Abbas (may Allah be pleased with them) narrated: "Allah's Messenger (ﷺ) said to a woman of the Ansar (Ibn 'Abbas had mentioned her name but I have forgotten it): What has prevented you that you do not perform Hajj along with us? She said: We have only two camels for carrying water. One of the camels has been taken by my husband and my son for performing Hajj and one has been left for us for carrying water, whereupon he (the Holy Prophet) said: So when the month of Ramadaan comes, perform 'Umrah, for 'Umrah in this (month) is equal to Hajj (in reward)."

(Bukhari & Muslim)

5. I'tikaf (Seclusion in mosque). It was the sunnah of the prophet (ﷺ) to stay in the masjied in the last ten days of Ramadaan:

حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

Ibn 'Umar (may Allah be pleased with them, reported: "The Apostle of Allah (ﷺ) used to observe i'tikaf in the last ten days of Ramadaan."

(Bukhari & Muslim)

The Hukm of Siyam (The Rule of Fasting):

Fasting is obligatory upon every Muslim, and the daleel (proof) from the Qur'aan is the saying of Allah:

O you who believe! Fasting is prescribed for you as it was prescribed to those before you, that you may (learn) Al-Muttaqun.

[يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ

{Surah Al-Baqarah (2), ayah 183}

and the daleel for the Fasting of Ramadaan is:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنْ الْهُدَى وَالْفُرْقَانِ فَمَنْ

Ramadaan is the (month) in which was sent down the Qur'aan, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong. So everyone of you who is present (at his home) during that month should spend it in fasting.

{Surah Al-Baqarah (2), part of ayah 185}

And the proof from the sunnah of the prophet (ﷺ) is the hadith reported by Bukhari and Muslim that say:

عن عبدالله بن عمر بن الخطاب رضي الله عنهما قال سمعت رسول الله ﷺ يقول (بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمدا رسول الله. وإقام الصلاة ، وإيتاء الزكاة ، وصوم رمضان ، وحج البيت متفق عليه

Narrated by Abdullah son of Omar ibn al-Khattab, He said I heard the messenger of Allah(ﷺ) saying " Islam is based on five pillars: testifying that there is no god worth to be worshipped but Allah and that Muhammad is the Messenger of Allah, performing Prayer, paying the Zakah, Fasting Ramadaan and Pilgrimage to the House."

(Bukhari & Muslim)

The Starting and the End of the Month of Fasting (Ramadaan):

Fasting the month of Ramadaan begins upon sighting the new moon after the ending of the month of Shaban (on the lunar calendar). Allah says:

[**فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ**]

So everyone of you who is present (at his home) during that month should spend it in fasting.

{Surah Al-Baqarah (2), part of ayah 185}

حدثنا يحيى بن يحيى قال قرأت على مالك عن نافع عن ابن عمر رضي الله عنهما (عن النبي صلى الله عليه وسلم أنه ذكر رمضان فقال لا تصوموا حتى تروا الهلال ولا تفطروا حتى تروه فإن أغمي عليكم فاقدروا له) رواه البخاري ومسلم

Ibn Umar (may Allah be pleased with them) reported: Allah's Messenger (ﷺ) said in connection with Ramadaan: "Do not Fast till you see the new moon, and do not break Fast till you see it; but if the weather is cloudy, calculate about it."

(Bukhari & Muslim)

حدثنا يحيى بن يحيى أخبرنا إبراهيم بن سعد عن ابن شهاب عن سعيد بن المسيب عن أبي هريرة رضي الله عنه قال
قال رسول الله صلى الله عليه وسلم إذا

رأيتم الهلال فصوموا وإذا رأيتموه فأفطروا فإن غم عليكم فصوموا ثلاثين يوما

Abu Hurairah (may Allah be pleased with him) reported: "Allah's Messenger (ﷺ) said: Observe Fast on sighting the new moon and break it on sighting it. But if (due to cloud) the actual position of the month is concealed from you, you should then count thirty days."

(Bukhari & Muslim)

However, it is not incumbent on each person to sight the new moon. If a trustworthy Muslim testifies that he has sighted it then everyone must observe Fasting.

Abu Hurairah (may Allah be pleased with him) says: "A Bedouin [dweller of the desert] came to the Prophet (ﷺ) and reported; 'O Prophet I have seen the new moon of Ramadaan.' So the Prophet, (ﷺ), asked the man; 'Do you bear witness that {laa elaha illa lah} There is no deity worthy of worship throughout the Creation - Only Allah, the Creator is worthy of worship?' The man said; 'I do'. Then the Prophet (ﷺ), said; 'Do you testify that Muhammad is the Messenger of Allah?' Then man said; "Yes." So the Prophet (ﷺ), asked Bilal (may Allah be pleased with him) to announce to the people to begin their fast the next day."

(Bukhari & Muslim)

Ibn Umar (may Allah be pleased with them) also confirmed the practice of sighting the new moon in his report: "The people were seeking the new moon. Having sighted it myself, I reported it to the Prophet (ﷺ). He began his fast and ordered the people to begin theirs too."

(Bukhari & Muslim)

He who sights the new moon of Ramadaan must inform those in authority in the Muslim government or community. Once the Muslim

government announces the beginning of Ramadaan, upon sighting the new moon, it becomes binding on the rest of the Muslims to begin their Fasting.

It should be kept in mind, however, that astronomical calculations must be ruled out from Sari'ah and must not be relied on for sighting the moon, as the Prophet (ﷺ), has ruled that Muslims must begin their Fast upon seeing the new moon, not upon calculating the month astronomically. It is only when it becomes hard to see the new moon, due to weather conditions, then Muslims may complete the month of Shaban, which precedes the month of Ramadaan, as thirty days.

It is very important to follow the teaching in our worship, therefore it is forbidden to start the Fasting before the beginning of the month as mentioned:

حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ

Abu Hurairah (may Allah be pleased with him) reported: Allah's Messenger (ﷺ) said: Do not observe Fast for a day or two days ahead of Ramadaan except a person who is in the habit of observing a particular fast; he may fast on that day."

(Bukhari & Muslim)

The permission was given to a person who used to Fast the day that happened to be the last day of Shaban, like the one who used to Fast Monday and Thursday. Because his/her intention was not to avoid the possibility that this day could be Ramadaan.

The Conditions of Fasting (who must Fast):

1. Fasting is required from every Muslim, mature, sane, and able. Fasting will not be accepted from the non believer, same as any other act of worship, as Allah said:

–

[وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلاَّ أَنّهُمْ

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and His Messenger .

{Surah At-Taubah (9), ayah 54}

So if charity and donations which benefit others will not be accepted, then Fasting which effect only the person does not pass to others is more likely that it will not be accepted. So he shouldn't Fast, and if he embraced Islam, he is not required to Fast the days before his Islam.

2. **Mature**: and this mean puberty which could be determined either by reaching the age of 15 years, or the growing of the pubic hear, or the ejection of the semen, and for female -beside what were mentioned- the starting of the menses.

3. **Sane**: Any one who is insane doesn't have to Fast or make any replacement for not Fasting, and this includes the mad or the old person who become senile.

4. **The ability**: The old person who can't Fast because of his age but he still sane may not Fast but should feed one needy person for every day of the month.

وَعَنِ ابْنِ عَبّاسٍ رَضِيَ اللّهُ تَعَالَى عَنْهُمَا قَالَ: رُخّصَ لِلشّيْخِ الكَبِيْرِ أَنْ يُفْطِرَ وَيُطْعِمَ عَنْ كُلّ يَوْمٍ مّسْكِيْناً, وَلاَ قَضَاءَ عَلَيْهِ رَوَاهُ الدّارَقُطْنِيّ وَالحَاكِمُ, وَصَحّحَاهُ

Narrated Ibn 'Abbas (may Allah be pleased with them): "An old man is permitted to break his fast (in Ramadaan) and feed a poor for every day, and no atonement is required of him.

(Reported by Ad-Dâraqutni and Al-Hâkim who also authenticated it).

The same rule applies to the person with a permanent sickness with no hope that it will be cured.

The Importance of Niyah:

It is a must to make niyah (intention) the night preceding the day of Fasting:

وَعَنْ حَفْصَةَ أُمّ المُؤْمِنِيْنَ رَضِيَ اللّهُ تَعَالَى عَنْهَا, أَنّ النّبِيّ صلى الله عليه وسلم قَالَ: مَنْ لَمْ يُبَيّتِ الصّيَامَ قَبْلَ الفَجْرِ فَلاَ صِيَامَ لَهُ رَوَاهُ الخَمْسَةُ, وَمَالَ التّرْمِذِيّ وَالنّسَائِيّ إِلَى تَرْجِيْحِ وَقْفِهِ, وَصَحّحَهُ مَرْفُوْعاً ابْنُ خُزَيْمَةَ وَابْنُ حِبّانَ وَلِلدّارَقُطْنِيّ: لاَ صِيَامَ لِمَن لّمْ يَفْرِضْهُ مِنَ اللّيْلِ

Narrated Hafsa, mother of the believers (may Allah be pleased with her): The Prophet (ﷺ) said: "No fasting is accepted from the one who does not commit his intention to fast before dawn." (Reported by AlKhamsa. AtTirmidhi and AnNasa'i preponderate it as Mauquf, Ibn Khuzaima and Ibn Hibban authenticated it as Marfu').Ad-Dâraqutni has: "No fasting is accepted from the one who does not make the intention to fast at night."

Note: For voluntary Fasting it is ok to make the niyah during the day one intends to make voluntary Fasting as long as he did not do anything which breaks the Fast.

وَعَنْ عَائِشَةَ رَضِيَ اللّهُ تَعَالَى عَنْهَا, قَالَتْ: دَخَلَ عَلَيْنَا النّبِيّ صلى الله عليه وسلم ذَاتَ يَوْمٍ فَقَالَ: هَلْ عِنْدَكُمْ شَيْءٌ قُلْنَا: لاَ, قَالَ: فَإِنّيْ إِذاً صَائِمٌ, ثُمّ أَتَانَا يَوْماً آخَرَ, فَقُلْنَا: أُهْدِيَ لَنَا حَيْسٌ, فَقَالَ: أَرِيْنِيْهِ فَلَقَدْ أَصْبَحْتُ صَائِماً, فَأَكَلَ رَوَاهُ مُسْلِمٌ

Narrated 'Aisha (may Allah be pleased with her):"The Prophet (ﷺ) came to visit me one day and asked, "Do you have anything (to eat)?" I said, "No." He said, "Then I am fasting." Then he came to me another day and I said, "I had been given a present of some Hais. He said, "Show it to me, for I had began the day fasting." Then he ate."

(Muslim)

The Time of Fasting:

The Fast start from dawn, with the entering of the time of Salat-ul-Fajr (dawn prayer), and for the whole day till sunset, as Allah said in the Qur'aan:

[وَكُلُواْ وَاشْرَبُواْ حَتّىَ يَتَبَيّنَ لَكُمُ الْخَيْطُ الأبْيَضُ مِنَ الْخَيْطِ الأسْوَدِ مِنَ الْفَجْرِ ثُمّ أَتِمّواْ

...and eat and drink until the white

thread (light) of dawn appears to you

distinct from the black thread

(darkness of night), then complete your

Saum (fast) till the nightfall..

{Surah Al-Baqarah (2), part of ayah 187}

حَدِيثُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ *

Umar (may Allah be pleased with him), reported: Allah's Messenger (ﷺ) said: "When the night approaches and the day retreats and the sun sinks down, then the observer of the Fast should break it"

(Bukhari & Muslim)

The Muslim should break his/her Fast as soon as the sun set and must never delay it as the Prophet (ﷺ) commanded.

Those that are allowed to break their Fast during Ramadaan and how they should make up for the missed days:

It is the mercy of Allah who made Islam easy with no hardship for its followers. He gave permission to certain categories of people to break their Fast. The following are the people who may not Fast during Ramadaan:

1. **Travellers and sick persons**: They are allowed to break the Fast during their journey or sickness but they have to Fast later for the days they missed from Ramadaan, as Allah said:

[فَمَن كَانَ مِنكُم مّرِيضاً أَوْ عَلَىَ سَفَرٍ فَعِدَّةٌ مّنْ أَيَّامٍ أُخَرَ

But if any of you is ill or on journey, the same number of days (should be made up) from other days.

{Surah Al-Baqarah (2), part of ayah 184}

So the sick and the travellers can break their Fast. If the Fasting is not hard for them it is better to Fast, but if it is difficult it is recommended to break the Fast.

وَعَنْ حَمْزَةَ ابْنِ عَمْرٍو الأَسْلَمِيّ رَضِيَ اللّهُ تَعَالَى عَنْهُ, أَنّهُ قَالَ: يَا رَسُولَ اللهِ إِنّي أَجِدُ بِيْ قُوّةً عَلَى الصّيَامِ فِي السّفَرِ, فَهَلْ عَلَيّ جُنَاحٌ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: هِيَ رُخْصَةٌ مّنَ اللهِ, فَمَنْ أَخَذَ بِهَا فَحَسَنٌ, وَمَنْ أَحَبّ أَنْ يَصُومَ فَلاَ جُنَاحَ عَلَيْهِ رَوَاهُ مُسْلِمٌ, وَأَصْلُهُ فِي المُتّفَقِ عَلَيْهِ مِنْ حَدِيْثِ عَائِشَةَ, أَنّ حَمْزَةَ ابْنَ عَمْرٍو سَأَل

Narrated Hamza bin 'Amr AlAslami(may Allah be pleased with him) said: "O Allah's Messenger! I find myself strong enough to fast while travelling, so would it be wrong for

me to do so? "Allah's Messenger (ﷺ) said: "It is a permission given by Allah and whoever acts upon it has done well, but if anyone wished to fast he would not be guilty of sin."

(Muslim)

2. **Women** during their menses and post natal **bleeding** should not Fast. It is forbidden to them to Fast, but they have to Fast later when they become clean.

3. The **pregnant** and the **nursing** mother: If they are afraid for themselves and their children, they may break the Fast and Fast later, but if they are just afraid for their babies only, then they have to Fast later and feed one needy (during Ramadaan) for each day missed.

4. The old person who cannot Fast or the ill person with a permanent sickness, should not Fast and feed a needy (during Ramadaan) for each day of the month.

Final note:
Anybody who breaks their Fast without any valid reason, is committing a great sin, and should repent and make up for the days missed.

Actions that Break the Fast:

—

1. Eating, drinking, smoking or taking any food substitutes such as receiving blood, glucose, or I.V. substances by intention while knowing you should be Fasting. If done without remembering you are Fasting, then it would not count as breaking the Fast. If such an act was prescribed for an essential reason, the Fast would be considered broken but would only require one day for each day missed.
2. Vomiting on purpose without necessity.

وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ ذَرَعَهُ القَيْءُ فَلاَ قَضَاءَ عَلَيْهِ, وَمَنِ اسْتَقَاءَ فَعَلَيْهِ القَضَاءُ رَوَاهُ الخَمْسَةُ

Narrated Abu Hurairah (may Allah be pleased with him), Allah's Messenger (ﷺ) said, "If one has a sudden attack of vomiting (while fasting), no atonement is required of him, but if he vomits intentionally he must make atonement."

(Reported by AlKhamsa)

3. Menstrual and postnatal bleeding women should not Fast.
4. Sexual intercourse during the time of day for Fasting. Willful violation of Fast.

وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النّبِيِّ صلى الله عليه وسلم فَقَالَ: هَلَكْتُ يَا رَسُولَ اللهِ قَالَ: وَمَا أَهْلَكَكَ قَالَ: وَقَعْتَ عَلَى امْرَأَتِيْ فِي رَمَضَانَ, فَقَالَ: هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً قَالَ: لاَ, قَالَ: فَهَلْ تَسْتَطِيْعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ: لاَ, قَالَ: فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّيْنَ مِسْكِيْناً قَالَ: لاَ, ثُمّ جَلَسَ, فَأُتِيَ النّبِيّ صلى الله عليه وسلم بِعَرَقٍ فِيْهِ تَمْرٌ, فَقَالَ: تَصَدّقْ بِهذَا, فَقَالَ: أَعْلَى أَفْقَرَ مِنّا فَمَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنّا, فَضَحِكَ النّبِيّ صلى الله عليه وسلم حَتّى بَدَتْ أَنْيَابُهُ, ثُمّ قَالَ: اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ رَوَاهُ السّبْعَةُ وَاللّفْظُ لِمُسْلِمٍ

Narrated Abu Hurairah (may Allah be pleased with him),said: "A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, I am ruined." He asked him, "What has ruined you?" He replied, "I have had intercourse with my wife during Ramadaan." He then asked him, "Can you get a slave to free?" He said, "No." He asked, "Can you fast two consecutive months?" He said, "No." He asked, "Can you provide food, for sixty poor people?" He said, "No." He then sat down. Meanwhile an 'Araq containing dates was brought to the Prophet (ﷺ). He said, "Give this as Sadaqa." The man said, "Am I to give to one who is poorer than we are? There is no poorer family than mine

between the two mountains of AlMadinah. "The Prophet (ﷺ) thereupon laughed till his canine teeth appeared, he then said, "Go and feed your family with it."

(Reported by AsSab'a and the version is that of Muslim)

5. Intentionally ejaculating. Unintentional ejaculations do not break the Fast.

6. Taking blood out, like blood donation, or hijama which means take out blood out of the body.

عَنْ شَدّادِ بْنِ أَوْسٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ, أَنّ النّبِيّ صلى الله عليه وسلم أَتَى عَلَى رَجُلٍ بِالبَقِيْعِ, وَهُوَ يَحْتَجِمُ فِيْ رَمَضَانَ, فَقَالَ: أَفْطَرَ الحَاجِمُ وَالمَحْجُومُ رَوَاهُ الخَمْسَةُ إِلاّ النّرْمِذِيّ، وَصَحَّحَهُ أَحْمَدُ وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ

Narrated Shaddâd bin Aus(may Allah be pleased with him), The Prophet (ﷺ) came across a man in AlBaqi' who was being cupped in Ramadaan. He said, "The one who cups and the one who is cupped have broken their fast."

(Reported by AlKhamsa except AtTirmidhi Ahmad, Ibn Khuzaima and Ibn Hibbân graded it Sahih).

Note: If the person did any of the things which breaks the Fast without knowledge that it will break his/her Fast or he/she forgets that he/she was Fasting then his/her Fasting is still valid.

Actions that do not Break the Fast:

1. Eating or drinking, forgetting that he/she was Fasting doesn’t break his/her Fast.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ نَسِيَ وَهُوَ صَائِمٌ, فَأَكَلَ أَوْ شَرِبَ, فَلْيُتِمّ صَوْمَهُ, فَإِنّمَا

أَطْعَمَهُ اللّٰهُ, وَسَقَاهُ مُتّفَقٌ عَلَيْهِ وَلِلْحَاكِمِ: مَنْ أَفْطَرَ فِيْ رَمَضَانَ نَاسِياً فَلاَ قَضَاءَ عَلَيْهِ وَلاَ كَفّارَةَ وَهُوَ صَحِيْحٌ

Narrated Abu Hurairah (may Allah be pleased with him), Allah's Messenger (ﷺ) said: "Whoever forgets while fasting and eats or drinks he should complete his fast, for Allah has fed him and given him drink."

(Bukhari & Muslim)

In the version of AlHâkim, "Whoever breaks his Fast forgetfully has no re-Fasting or atonement for it." And the narration is sound.

2. If he/she wakes up in a state of janabah on the day of his/her Fasting, he/she can purify him/her self and continue his/her Fasting.

عَنْ عَائِشَةَ وَأُمّ سَلَمَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا, أَنّ النّبِيّ صلى الله عليه وسلم كَانَ يُصْبِحُ جُنُباً مِنْ جِمَاعٍ, ثُمّ يَغْتَسِلُ وَيَصُومُ مُتّفَقٌ عَلَيْهِ, وَزَادَ مُسْلِمٌ فِي حَدِيْثِ أُمّ سَلَمَةَ وَلاَ يَقْضِي

Narrated 'Aisha and Umm Salma (may Allah be pleased with them),the Prophet (ﷺ) used to get up at dawn while in a state of Janaba (sexual impurity) then he would take a bath and fast."

(Bukhari & Muslim)

And Muslim added in its narration of Umm-Salama: "He would not miss it."

3. Unintentional vomiting:

وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ ذَرَعَهُ القَيْءُ فَلاَ قَضَاءَ عَلَيْهِ, وَمَنِ اسْتَقَاءَ فَعَلَيْهِ القَضَاءُ رَوَاهُ الخَمْسَةُ, وَأَعَلّهُ أَحْمَدُ, وَقَوّاهُ الدّارَقُطْنِيّ

Narrated Abu Hurairah (may Allah be pleased with him), Allah's Messenger (ﷺ) said: "If one has a sudden attack of vomiting (while fasting), no atonement is required of him, but if he vomits intentionally he must make atonement."

(Reported by AlKhamsa; Ahmad found it defective and AdDâraqutni graded it strong).

3. Using medicine not taken by mouth and not considered as a replacement for food, such as drops in the eyes, ears, or kuhul in the eye. Or jell that used on the skin.
4. Using perfume unless it has smoke like bakhor, as the smoke could go inside by inhaling.
7. Tasting the food for the one who cooks it, but should make sure that nothing goes to the stomach.
5. Using a miswak or toothbrush, at any time of the day, But it is recommended to avoid using toothpaste as it may find its' way inside.
6. The swallow of the salvia, or to wet the lips with water.

Praiseworthy Etiquette's of Fasting:

1. Taking the meal of Suhoor (predawn meal).

حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً)

Reported by Anas (may Allah be pleased with him) said the Prophet (ﷺ) said; "Take the meal of suhoor because there is blessing in it."

(Bukhari & Muslim)

عن عمرو بن العاص رضي الله عنه أن رسول الله صلى الله عليه وسلم قال (فصل بين صيامنا وصيام أهل الكتاب أكلة السحر)

Narrated Amr bin Al-as(may Allah be pleased with him), said the messenger of Allah (ﷺ) said; "The difference between our fasting and that of the People of the Book

(Jews and Christians) is taking the meal of suhoor (predawn meal).

(Bukhari & Muslim)

2. Breaking the Fast as soon as the sun sets:

عن سهل بن سعد رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال (لايزال الناس بخير ماعجلوا الفطر)

Narrated Sahl bin Sa'd (may Allah be pleased with him), Allah's Messenger (ﷺ) said: "People will continue to adhere to good as long as they hasten to break their fast."

(Bukhari & Muslim)

وَلِلتِّرْمِذِيّ مِنْ حَدِيْثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: قَالَ اللَّهُ عَزّ وَجَلّ: أَحَبّ عِبَادِي إِلَيّ, أَعْجَلُهُمْ فِطْراً

And in the version of AtTirmidhi on the authority of Abu Hurairah (may Allah be pleased with him), said that the prophet (ﷺ) said: "The most beloved slave to me in my slaves is the one who hastens in the breaking of the fast."

3. To break the Fast with dates first.

عن سلمان بن عامر رضي الله عنه ، عن النبي صلى الله عليه وسلم قال

(إذا أفطر أحدكم، فليفطر على تمر ، فإن لم يجد ، فليفطر على ماء فإنه طهور) رواه ابو داود

Narrated Salma'n bin A'mer (may Allah be pleased with him), the Prophet (ﷺ) said: "When one of you breaks his fast, let him break it on dates, if he doesn't have any, break his fast with water for it is pure."

(Abu Dawud)

Another hadith reported by Al-Tirmidhi and narrated by Anas (may Allah be pleased with him) Allah's Messenger(ﷺ) used to break his fasting before offering Magrib prayer with fresh dates, if there were none, with dry dates, if there were none he will take some draughts of water.

4. To make Du'a upon breaking the Fast.
5. Reciting as much Qur'aan as possible during the month of Ramadaan.

Optional Fasting:

The only obligatory Fasting is that of Ramadaan - which may be 29 or 30 days, depending on the moon's positions. But there are other times when it is recommended to make voluntary Fasting, after the sunnah (traditions) of Prophet Muhammad (ﷺ). Among these times:

1. Six days (of Shawal) after Ramadaan following the 'Eid-ul-Fitr Day.

وَعَنْ أَبِي أَيّوبَ الأَنْصَارِيّ رَضِيَ اللّهُ تَعَالَى عَنْهُ, أَنّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: مَنْ صَامَ رَمَضَانَ, ثُمّ أَتْبَعَهُ سِتّا مِنْ شَوّال, كَانَ كَصِيَامِ الدّهْرِ رَوَاهُ مُسْلِمٌ

Narrated Abu Ayub AlAnsari (may Allah be pleased with him), Allah's messenger (ﷺ) said: "He who fasts Ramadaan, and six of Shawal, it will be (in terms of rewards) as if he has fasted a whole year."

(Muslim)

2. Fasting every other day: The Fasting of Dawood (peace be upon him).
3. Mondays and Thursdays of every week.
4. The Day of Ashura (The 10th day of Muharram) and one day before or after it.
5. The Day of Arafat (for non-pilgrims).

عَنْ أَبِيْ قَتَادَةَ الأَنْصَارِيّ رَضِيَ اللّهُ تَعَالَى عَنْهُ, أَنّ رَسُولَ اللهِ صلى الله عليه وسلم سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ, قَالَ: يُكَفّرُ السّنَةَ المَاضِيَةَ وَالبَاقِيَةَ , وَسُئِلَ عَنْ صَوْمَ يَوْمِ عَاشُورَاءَ فَقَالَ: يُكَفّرُ السّنَةَ المَاضِيَةَ , وَسُئِلَ عَنْ صَومِ يَوْمِ الإِثْنَيْنِ. فَقَالَ: ذلِكَ يَوُمٌ وُلِدَتُ فِيْهِ, وَبُعِثْتُ فِيْهِ, وَأُنْزِلَ عَلَيّ فِيْهِ رَوَاهُ مُسْلِمٌ

Narrated Abu Qatâda AlAnsâri (may Allah be pleased with him), Allah's messenger (ﷺ) was asked about the fast on the day of Arafat, whereupon he said: "It expiates the sins of the preceding year and the coming year." And he was asked about fasting on the day of 'Ashurâ', whereupon he said: "It expiates the sins of the preceding year." He was then asked about fasting on Monday, whereupon he said: "That is the day on which I was born, on it I was commissioned with Prophethood and on it (the Qur'aan) was revealed to me."

(Muslim)

6. Three days of each month.

وَعَنْ أَبِيْ ذَرّ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللهِ صلى الله عليه وسلم أَن نَصُومَ مِنَ الشّهْرِ ثَلاَثَةَ أَيّامٍ, ثَلاَثَ عَشَرَةَ, وَأَرْبَعَ عَشْرَةَ, وَخَمْسَ عَشَرَةَ رَوَاهُ النّسَائِيّ وَالتّرْمِذِيّ, وَصَحّحَهُ ابْنُ حِبّانَ

Narrated Abu Dhar (may Allah be pleased with him) Allah's Messenger (ﷺ) commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth."

(Reported by AtTirmidhi and AnNasâ'i; Ibn Hibbân graded it Sahih)

How to make up the missed days:

It is very important for the Muslim to make up any day he/she missed from Ramadaan as soon as he/she can after Ramadaan:

1. The one who break his/her Fast because of traveling, temporary sickness, or women because of her menses or after delivering, or the nursing mother who breaks her Fast because she was afraid of the effect of Fasting on her self and her baby. All these should Fast for every day they missed only.

2. The one who breaks the Fast in any day of Ramadaan without any excuse, he/she is committing a great sin, and he/she should repent and Fast for any day he/she missed.

3. The old person who is not able to Fast and the one with permanent sickness with no hope that it may cure, they feed one needy for every day of the month of Ramadaan.

4. The one who invalidate his/her Fasting because of sexual intercourse during any day of Ramadaan should repent and do one of the following (in sequence):
    a. freeing one slave, if unaffordable then;
    b. Fast two consecutive months, if he/she cannot, then;
    c. feed 60 needy people from the average food which one feed his own family.

If any one died before he /she Fast the days missed from Ramadaan, then his/her heirs must Fast on his/her behalf, according to the hadith:

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهَا, أَنّ النّبِيّ صلى الله عليه وسلم قَالَ: مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ, صَامَ عَنْهُ وَلِيّهُ مُتّفَقٌ عَلَيْهِ

Narrated 'Aisha (may Allah be pleased her), the prophet (ﷺ) said: "If anyone dies when some fast due from him has been unfulfilled, his heir must fast on his behalf."

(Bukhari & Muslim)

And finally if any one did not Fast the missed day till the following Ramadaan then he have to Fast and at the same time he should feed one needy for each day.

Covered in more detail in the Special Lessons on Siyam.

Written Exercises

Complete the following:

A. What is meant by Siyam?

.....

.....

B. List at least 4 recommended good deeds for Ramadaan?

1.....

2.....

3.....

4.....

C. In which Hijra month do the Muslims Fast?

.....

.....

D. What are some of the benefits of Fasting?

1.....

2.....

3.....

4.....

E. What is the start and end time for a day of Fasting?

.....

.....

F. When one must you make your intention to Fast?

.....

New Words and Expressions

(ﷺ) It means - May Allah's peace and blessings be upon him.
This is always said or written after making reference to Prophet Muhammad. The Arabic transliteration: "Sallallahu alayhi wasallam". Some books write 'PBUH' which stands for, peace be upon him. Others use 'SAW', which is short for the Arabic transliteration.

(2:45) Means, the reference in the Qur'aan: Surah (chapter 2), ayah (verse) 45. Some of the surahs mentioned in this lesson are: Ghafir; al-Baqarah; al-Maidah; al-An'am; Luqman; an-Nisa.

(Use your Qur'aan, and find the references listed in this lesson).

(Muslim) The scholar that related the saying (hadith) of the Prophet (ﷺ). This is normally found at the end of a hadith.

Ahadith Plural for hadith. The statements of the Prophet (ﷺ); i.e. his sayings, deeds, and approvals, etc..

Allah God.

Al-Qadar Pre-ordainments (i.e. whatever Allah has ordained must come to pass – in other words, fate and destiny).

Arafat The place near Makkah where all the pilgrims gather on the 9th of Dhul-Hijja as part of the rituals of Hajj.

Ashura The 10th day of Muharram.

Ay'at Verses from the Qur'aan. **Ayah** (singular).

Bakhor A perfume that is burnt (like incense) and one inhales some of the smoke.

Daleel Proof / evidence.

Dawood Prophet Dawood (David) – Peace be upon him.

Eid-ul-Fitr The celebration day for Muslims at the end of Ramadaan. This day is the 1st of Shawal.

Hukum The rules.

Jibreel The Angel that used to come down to teach the prophet (ﷺ).

Kuhul A black substance that some people put around their eyes.

Miswak A wooden tooth-stick that comes from a special tree that Muslims use to clean their teeth.

Muhammad The last Prophet (ﷺ) sent by Allah.

Muharram 1st month of the Hijra calendar**.**

Niyah Intention.

Pilgrims Muslims performing Hajj.

Qur'aan The holy book from Allah revealed to Muhammad (ﷺ), that all Muslims must follow.

Ramadaan 9th month of the Hijra calendar. The month of Fasting.

Shaban 8th month of the Hijra calendar. The month before the month of Fasting.

Shari'ah Islamic Law.

Shawal 10th month of the Hijra calendar. The month after the month of Fasting.

Siyam Or Saum – Fasting

Suhoor The pre-dawn meal a Muslim eats, on the days he intends to Fast.

Sunnah Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet Muhammad (ﷺ) that have become models to be followed by the Muslims. These include the sayings and actions of the Prophet Muhammad (ﷺ) as well as things that he approved as well as disapproved of.

Surah Chapter from the Qur'aan.

ISLAMIC STUDIES CURRICULUM

Level I

Siyam (Fasting)

Test

Lesson 2

Written Questions

New Words and Expressions

Test

Duration: 1 Hour

Objectives:

At the end of this unit the student should know:

- ✓ Whether he or she is ready to advance to Level II

Test layout:

Prerequisites:

- Siyam Level I – Lesson 1

Associated Courses:

- Siyam Special Lessons

Student Details

Name: .....

Date of test: .....

Lecturer conducting test: .....

Prerequisites met? ☐ s ☐ o

Number of lessons attended: .....

Number of lessons not attended: .....

Number of lessons repeated: .....

Results:

Practical:

.....

Written: .....

New words: .....

Total:

.....

Lecturer recommendations:

☐ **Advance to Level II**

☐ **Redo certain lessons (list units):**

.....

☐ **Redo test**

Sign:

Student: …… **Lecturer:** ……

Written Test

Q1. What is meant by Siyam?

……

……

Q2. List at least 4 recommended good deeds for Ramadaan?

1……

2……

3……

4……

Q3. In which Hijra month do the Muslims Fast?

……

……

Q4. What are some of the benefits of Fasting?

1……

2……

3……

4……

Q5. What is the start and end time for a day of Fasting?

……

……

Q6. When one must you make your intention to Fast?

……

Q7. What is the main purpose of Fasting?

……
……

Q8. When was the Qur'aan revealed?

……

……

Q9. Who should Fast ?

……

……

Q8. List some of the merits of Fasting and the month of Ramadaan?

1……

2……

3……

4……

5……

6……

Q9. Who is allowed not to Fast in Ramadaan?.

1……

2……

3……

4……

Q10. List at least 3 things that break the Fast.

1) ……

2) ……

3) .....

New Words and Expressions

Match the words below with the descriptions, by placing the appropriate number in the box:

1. Arabic word for Fasting

2. The month of Fasting.

3. The angel that used to teach the Prophet Muhammad (ﷺ).

4. The rules.

5. Intention.

6. Chapter from the Qur'aan.

7. Proof.

8. The tooth stick used to clean ones teeth.

9. Day of celebration after Ramadaan.

10. Pre-Dawn meal

11. Islamic Law.

12. Belief (Faith)

13. 8th month of the Hijra calendar.

14. 10th month of the Hijra calendar.

15. 1st month of the Hijra calendar.

Shaban		**Qur'aan**		**Jibreel**		**Eid-ul-Fitr**	
Niyah		**Miswak**		**Shawal**		**Siyam**	
Daleel		**Ramadaan**		**Surah**		**Suhoor**	
Shari'ah		**Hukm**		**Iman**			